

## VISIT THE TOMB OF KI MAROGAN: PRESERVATION OF RELIGIOUS TRADITION IN MUSLIM MALAY COMMUNITY

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### **Abstract:**

*The custom of some Palembang Malay Muslim communities to visit the tomb of Ki Marogan is a religious tradition that has lasted for years. This study wants to see what are the motives behind the Palembang Muslim community to maintain this tradition and how their perceptions of these pilgrimage habits. By using the method of observation and in-depth interviews found the fact that there are various motives behind the pilgrimage tradition to the Ki Merogan tomb, ranging from forms of respect for the figure of Ki Merogan Ulama, known as a charismatic figure of Ulama and its important role in the development of Islam in the city of Palembang, to with the motive of smelling khurafat in the form of a desire to pay a vow because their request was granted after praying at the grave of Ki Marogan. Meanwhile pilgrims consider that the tradition of pilgrimage to the grave of Ki Merogan is a good habit and does not violate Islamic teachings. Some even believe that the pilgrimage to the tomb of Ki Merogan is a must because it is a form of respect for the great ulemas of Palembang who have high karomah.*

**Keywords:** visit the tomb, religious traditions, Ki Marogan

### **Introduction**

The perfect teachings of Islam are inseparable from the behavior of Muslims themselves. Islam as a religious believe is inseparable from the life of the Malay community which is reflected in, among other things, the behavior and outlook on the life of the Malay people who uphold Islamic principles and values in their lives.

Islamic teachings have become the soul in various forms of social and cultural behavior of the Malay community (Alhamdu 2018, 2). The Islamic identity of the Malay community indirectly contributes in shaping its personality. Malay society is known as a religious society, polite in speech, and highly moral. He is able to respect everyone, even those who have died even though the Malay community still respects. This is one form of implementation of the character of the Malays who uphold humanity and cultural values (Alhamdu 2018, 2).

Palembang, Malay Islamic Community, is a religious community and has unique traditions and cultures that have developed from generation to generation. One form of culture is the tradition of pilgrimage to the tombs of figures who are considered to have special features and glory. One tomb that is often visited by some Palembang Muslims is the grave of Ki Marogan. This tradition of pilgrimage has been carried down through generations and continues to this day. Pilgrimage to the grave of Ki Marogan is considered a noble activity and brings blessings because Ki Marogan himself is known as a Palembang scholar who was respected and respected during his life.

The tradition of pilgrimage became a culture that developed from generation to generation. Pilgrimage contains elements of culture such as elements of language, social systems and knowledge systems (Notowidagdo 2010, 33). Culture itself cannot be separated from people's lives. New alternatives will emerge in the field of culture which is often seen as a search for synthetic forms of various cultures. The search for new alternatives is basically a demand and at the same time a challenge for every citizen (Yusuf 2006, 58). Normative positive pilgrimage to the tomb activities, namely to remind pilgrims to the death that is certain to come, so he always tries to do the best and worship Allah SWT. However, on the other hand pilgrimage also has a negative impact if it contains elements of polytheism, for example asking for the help of ancestors who died in order to bring blessing fortune. Yet what guarantees sustenance is Allah SWT.

This study aims to find out what are the motives that encourage the Palembang Muslim community to maintain the tradition of pilgrimage to the Ki Merogan tomb. In addition, the purpose of this study is to describe the views of pilgrims to the tradition of pilgrimage to the grave of Ki Marogan. This research is a field research. The primary data source is visitors to the tomb of Ki Marogan who has visited the tomb since 2007. There are 10 key informants, consisting of eight pilgrims, one caretaker of the Ki Marogan mosque, and one person descended from Ki Marogan. Data collected through observation, interviews and documentation. Observation is done by directly observing the process of carrying out pilgrimage. Interview data were collected by making written questions to be answered verbally by informants, and documentation was obtained by examining documents from the mosque caretaker and Ki Marogan's grave. Data analysis uses qualitative analysis.

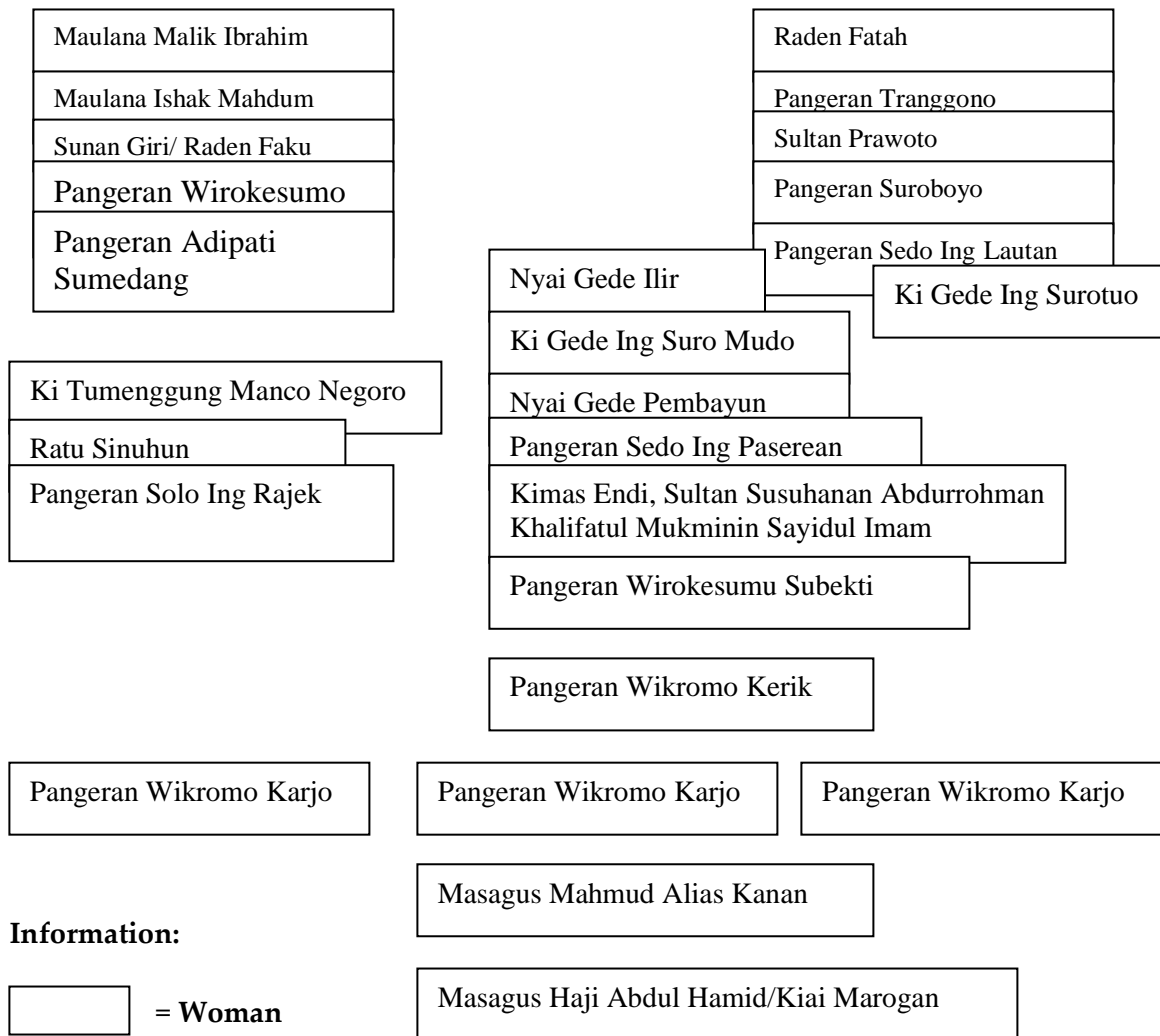
The tradition of pilgrimage to the tomb of a saint or sacred is often related to certain beliefs that grow in a community. Qibtiyyah's research results show that there is a relationship between social stratification and existing patterns of trust in society, the higher the social stratification, the more rational the belief will be. Nevertheless this fact is certainly not always linear. Public trust in the sacredness of a tomb, for example, is not influenced solely by social stratification. This kind of belief has sometimes become a sacred symbol for a society so that it becomes an enculturation or tradition. Because of its symbolic nature the pilgrimage to the tomb then becomes a tradition among the people that is difficult to remove (Mariatul Qibtiyyah 2014, 123).

### **The Significance Figure of Ki Marogan**

Ki Marogan or Kiai Muara Ogan has the full name Masagus Haji Abdul Hamid bin Mahmud alias Cek Kanang. He is a religious figure who plays a role in developing Islam in the city of Palembang. He was born in 1809 AD in the Kedukan Kertapati village and died on 31 October 1901 AD to coincide on 27 Rajab 1318 H. He was called Ki Marogan because he was domiciled at the Ogan River Estuary, Kertapati (Ahmat 2007). Compared to his real name, people are more familiar with him by the name of Ki Muara Ogan or Ki Marogan. The name Ki Marogan is relatively easier to remember than his full name. The term Ki Marogan also seems to be related to his residence on the banks of the Palembang Ogan River.

Ki Marogan was born to a father named "Masagus Haji Mahmud Aka Cek Kanang. While his mother Verawati came from the land of Siam (China). Ki Marogan has a brother named Kiai Masagus Haji Abdul Aziz or better known as Kiai Mudo (Ahmat, 2007). Ki Marogan became a role model for his sister in spreading Islam in Palembang so it is not surprising that Ki Marogan's activities in da'wah were also carried out by his younger brother. Together with his younger brother, Ki Merogan actively preached to spread Islam. However, due to his karomah and authority, the people of Palembang know Ki Marogan better than Kiai Mudo, his younger brother. Ki Marogan's existence as a preacher became famous in Palembang to areas in South Sumatra, even to the land of Java. Ki Marogan is known as an "honest and persevering person in carrying out Islamic teachings. Based on information from the Saudi Arabian Court, Ki Marogan is a direct descendant of the Palembang sunan. He is the seventh descendant (the tenth King of Palembang) (Moch Taufiq dan Hidayati Rosmalatina n.d., 24). (Memet Ahmad 2006, 7). Ki Marogan according to his lineage also includes descendants of Walisongo, namely Maulana Malik Ibrahim (Walisongo who came from the kingdom of Demak). More details can be seen in the Ki Marogan lineage below:

### KI MAROGAN LINEAGE



**Source: Ki Marogan Mosque Documentation, 2007**

Ki Marogan's father was a respected scholar in Palembang. His father died at the age of Ki Marogan, only nine years old (Ahmad 2006, 74). After his father died, Ki Marogan lived with his mother and younger siblings until he entered adolescence. In this adolescence, the life experienced by Ki Marogan was very difficult. He and his mother and younger siblings had to survive in a state of poverty. This was because at that time (in 1823) the sultanate of Palembang was abolished unilaterally by the Dutch East Indies government, as the victorious party in the war. Since then, Ki Marogan has had to work hard to help his mother in dealing with her family.

The work carried out by Ki Marogan when it was "selling firewood and sometimes being a mining or boat service. Thanks to the persistence of his business

he finally developed into a bigger one that is to become a wooden pangung business or a center for the sale of various kinds of wood that was successful in their teens. In addition to being dashing in making a living, Ki Marogan is also persistent in pursuing religious knowledge. Among the religious sciences he had studied were the Science of Aqeedah, Tasawwuf Science, Falak Science, Fiqh Science, and Hadith Science. By learning various religious knowledge, Ki Marogan has extensive religious knowledge.

He obtained religious knowledge from various teachers. At first, when his father was still alive he learned the Samaniyah tariqah from his own father. After he was a teenager and an adult he studied religion from four of his other teachers.

Here are Ki Marogan's teachers:

1. His father, Masagus Haji Mahmud alias Cek Kanang bin Masagus Taruddin
2. Prince Suryo Alim
3. Sheikh Muhammad Akib bin Hasanuddin
4. Sheikh Muhammad Azhari bin Abdullah
5. Sheikh Sambas, a well-known Indonesian scholar living in Mecca in Saudi Arabia (Moch Taufiq dan Hidayati Rosmalatina n.d., 78).

Armed with the knowledge gained from the five teachers above, he developed and disseminated his knowledge by preaching to various regions inside and outside Palembang. The first step he took in preaching was like the Prophet did, namely by building a mosque first. Da'wah Ki Marogan can eventually be accepted by the community. Da'wah and teachings of Islam are carried out by him by visiting people from house to house. Other activities include building a mosque (known as the Ki Marogan Mosque and located opposite Ulu 1 Palembang), fostering prospective cadre or students (such as Ki Delamat), arousing community morale and mentality in the face of depression due to losing the war with the Dutch, and defending the land hers around Kertapati Palembang.

Not only successful in da'wah, Ki Marogan is also good at trading, which is a large-scale timber sales business. In 1901 he died at the age of 90 years. In accordance with his request he was buried beside the mosque that he had built himself while still alive.

### **The Location of the Tomb of Ki Marogan**

The tomb of Ki Muara Ogan is located on the right side, precisely on the back porch of the Ki Marogan Mosque, Kertapati District, Palembang. The reason why Ki Marogan's tomb was built was caused by several factors, namely: first, "before dying Ki Marogan had ordered that his tomb be built in the mosque on the right hand side because he karomah believed that after he died many people would visit there.,(Ahmad 2006, 74). This is the reason for his descendants to fulfill the mandate.

The second reason is, "in 1871 AD Ki Marogan built a mosque in the area where he later came to be known as the Ki Marogan mosque. With the close

proximity of the Ki Marogan mosque and tomb, it will facilitate the care of the Ki Marogan mosque for his descendants (Ahmad 2006, 74). At least these two factors are the background of the building of the grave of Ki Marogan next to the mosque, which until now is crowded with people, especially Muslims.

In addition, the construction of the tomb of Ki Muara Ogan in addition to the mosque aims: to commemorate his services in spreading Islamic teachings in Palembang, especially around Muara Suangai Ogan (Kertapati); as a form of preservation of cultural values in Palembang, because the location of the mosque is on the banks of the Musi river; and to facilitate the safekeeping of the grave of Ki Marogan for his family left behind, because it is not far from the mosque he built. (Ahmad 2006, 74).

According to Usman Ahmad, this situation does not violate the rules because viewed from the tomb of the Prophet is also on the right (adjacent to) the mosque (Ahmad 2006, 74). So, Ki Marogan is buried next to the mosque to the right (the porch of the mosque) does not violate the rules because it exemplifies the tomb of the Prophet Muhammad in the Nabawi mosque, Medina, Saudi Arabia. The above objective is the driving force behind Ki Marogan's tomb.

The condition of the location of the tomb of Ki Marogan has experienced many changes, especially in matters relating to the dome of the top of the tomb of Ki Marogan 6 Ulu, Kertapati District, Palembang. The tomb is limited by housing residents and the Musi river and is supported by a safe and harmonious environment, where kinship or cooperation among the surrounding population is well established. The location of Ki Marogan's grave is very strategic and makes it easy for relatives (his descendants) to care for and guard the grave of Ki Marogan. Next to the outside, there are the graves of Ki Marogan's family, such as the grave of his first wife and the grave of Kiai Mgs. H. Abdul Aziz bin Mahmud Buyut Ki Marogan (Memet Ahmad 2006, 74). The physical condition of Ki Marogan's tomb is as follows: the tomb is in a room measuring 4 m x 4 m, right next to the back left of the Ki Marogan Kertapati Mosque. The tomb is walled, walled with 2.5 m wide stainless steel, 3 m long and 1.5 m high, covered with mosquito nets, and the tomb walls are painted in light green.

### ***Ziarah in Islamic Perspective: Conceptual Framework***

Ziarah or pilgrimage is a familiar activity in people's lives, especially Muslims. Pilgrimage is often carried out by one or more people to the tomb of someone who is considered noble and respected. Pilgrimage comes from Arabic, which means visit or visit. (Alkaf 2010, 233). The purpose of this understanding is to visit the graves of people who have died, be it family, Prophets and Apostles, close relatives, or others who are brothers and sisters in the faith. In general, pilgrimage can be interpreted as an activity carried out by someone or more to visit the graves of people who have died. To increase understanding of this pilgrimage, it is also

necessary to state the types of grave pilgrimages. According to Jalaluddin Rahmat there are three types of grave pilgrimages, namely: "first, the pilgrimage of noble people who are still alive to noble people who have died. Second, the pilgrimage of noble people who are still alive to ordinary people and third, the pilgrimage of ordinary Muslims to other ordinary Muslims. (Rahmat 2006, 234–46). Pilgrimage means going to visit the family tomb or not a family member who has died in order to make the person on the pilgrimage remember death.

The existence of pilgrimage in the lives of Muslims is very important. It is a means of improving the quality of one's faith, where by making pilgrimage one will realize that every human being will surely die, and the afterlife is more important than life in this world (Yusuf Qordowi 2009, 8). The belief that every person who has faith will die, is something absolute. Died is something that will happen, even though no one knows when he will leave this world.

A person who has died does not mean that he has died, but rather he moved to another realm, namely the realm of *barzah* or the grave. In the grave, humans who had died (still), still lived in the realm of *barzakh*. Nevertheless, he can no longer relate to human life that is still in the natural world because between life in the world and life in the hereafter are two different things (nature).

Munandar, stated that the grave pilgrimage was carried out by the Prophet Muhammad at the age of 6 years, namely to the tomb of his father, Abdullah. In the history of Islam the tomb pilgrimage was not allowed at first, but later the Apostle did not forbid it. " (Munandar n.d., 7). Grave pilgrimage has the benefit as a form of human respect for God's creation even though the person has died. Grave pilgrimage is permitted for women, and is dedicated to men for the purpose of remembering death and the hereafter (Qordowi 2009, 8).

### ***Pray and Pilgrimage at the Tomb***

People who make pilgrimage besides visiting the tomb, also pray for the dead to get a place worthy of God's side. Praying is a ritual that must be done by Muslims to Allah SWT, to ask for His mercy and guidance in wading through life in this world. Praying to God with hope for the fulfillment of the request, is one form of recognition of the unseen. Humans understand what is outside themselves with the power of understanding through their minds. Intellect is a gift from God specifically for humans, and because of reason human identity is distinguished from other creatures. (Abu Azmi Azizah 2004, 36).

Humans who have a mind should be able to believe in unseen things, but asking for something is only done to Allah SWT. Must not ask other than God, including the human spirit. Therefore, the religious awareness of Muslim communities should not be interfered with by things that smell of animism and dynamism, because it is very dangerous to their real religious life.

When the Prophet Muhammad, still a child he was invited by his mother, Siti Aminah to go on a pilgrimage to the tomb of his father, Abdullah bin Abdul Muttalib. At that time the Prophet prayed for his father (Haekal 2005, 270) So, the pilgrimage was also carried out by the Prophet Muhammad. Pilgrimage was once forbidden by the Messenger of Allāh dengan on the grounds that the person who made the pilgrimage did not mourn the person who died. But then, Rasulullah SAW advised others who were left to make the pilgrimage with the aim that the pilgrims were able to remember death, which is a fact that every human being would leave the world.

Based on the description above, it can be said that pilgrimage to the tomb in Islamic teachings is permissible, provided that the pilgrimage is for the purpose of remembering death and preparing to face it. However, pilgrimage should not be if the person is unable to withstand sadness.

### *Provisions in Pilgrimage*

Conditions of pilgrimage are things that are needed to make a pilgrimage. For example, mentally and physically strong, so that after the person he loves is buried pilgrims can accept the fact that the person he loves has died and has different nature from himself. Thus he will not mourn the dead in the tomb.

According to Jalaluddin Rahmat adab in performing the grave pilgrimage is as follows:

1. Say greetings to the deceased in the tomb
2. When you reach the grave, place your hand on the grave while reading Surah Al-Fatihah Surah Al-Qodr seven times, Surah Al-Ikhlās eleven times, seat verses and reading the beginning and the end of Surah Al-Baqarah, and Surah Yasin,
3. Reading the prayer of the tawasul to the Prophet Muhammad so that the dead may not receive the torment of the grave (Rahmat 2006, 256).

The three types of adab are good pilgrimage procedures, so that the pilgrimage is a positive thing and can bring faith because pilgrims do not mourn the dead in the grave. Therefore, in the pilgrimage it is necessary to consider these procedures.



### ***Relationship of the Dead with the Living in Pilgrimage Rites***

People who have died are people who have experienced the third phase of their lives before entering the fourth phase, namely the natural world of Barzakh. A person who has died is an example or corroborating evidence about the existence of Allah, about His power, about the existence of life other than in the world and explains that death will surely come. For intelligent Muslims, the more they remember death, the more they will be aware of the impermanence of life in this world. Pilgrimage provides benefits or lessons for people who are still alive, so that it can increase its closeness to God who created the universe and its contents.

People who are still alive can be useful for people who have died if during life in the world he has instilled kindness to his children and those around him. In this case, a pious child who is still alive can pray for his parents who have passed away, asking forgiveness for the mistakes and sins of their parents. Alms from people who have died while they are still alive which they do sincerely and which can still be enjoyed by those who are still alive can make a great reward for the deceased who is already in the grave. Likewise with the knowledge he taught to others that is useful for the progress of the people, then it remains a helper for him who has died.

Pilgrimage is a form of respect for a Muslim towards other Muslims who have died. This respect is needed by everyone in order to maintain friendly relations between their closest relatives in particular and among fellow humans in general. The culture of pilgrimage has become commonplace for every Muslim, where the culture was also practiced by Muslims in ancient times. Pilgrimage has also been carried out by the Prophet Muhammad and his companions (Abdul Aziz Asy-Syinawi 2004, 200).

When the Prophet Muhammad was a child, at the age of entering 6-7 years the Prophet had visited the tomb of his father, Abdullah bin Abdul Muttalib (Haekal 2005, 270). At that time, the Prophet pilgrimage to pray for his father. When he became the Prophet and Apostle of Allah, pilgrimage was forbidden by him on the grounds that it was feared that it would create problems and increased suffering for the families who were elevated or pilgrims. However, later the Prophet allowed to return to the pilgrimage with the reason that more Muslims remember the death. Pilgrimage can be done by every Muslim male and female if pilgrims do not mourn the departure of the deceased person.

### ***The Existence of the Tomb***

The tomb literally means a place to stay or residence (Diknas 2008, 700). The tomb is a place for people who have died. In Islamic teachings, the tomb is a resting place for Muslims who move from the natural world to the natural world of barzah (the grave).

The word grave is a familiar thing for a person who is still alive. There are three kinds of tombs known in the community, which can be special tombs for families, special tombs for heroes and public tombs. So, the tomb can be interpreted as a place to bury the bodies of people who have died as a sign that the person has really died. Tombs in Islam have been known since ancient times. This is evidenced by the tomb of the Prophets of Allah, the tomb of the Companions of the Prophet, the tomb of the scholars and the tombs of other Muslims. In Islamic teachings, every person who has died must be buried immediately. The goal is so that people who have passed away can immediately meet God moving to Barzah.

### **Motives and Community Perceptions of the Pilgrimage to Ki Marogan's Tomb**

This study focuses on the community of pilgrims who inhabit an area in Palembang called Kertapati. Kertapati as one of the regions located in the Seberang Ulu I area of Palembang City is occupied by heterogeneous population, both in terms of religion, employment, economic conditions, educational levels as well as social and cultural. Like other regions, Kertapati Palembang has various forms of historical heritage, one of which is the grave of Ki Marogan Palembang. This tomb is still preserved and gives its own meaning to the people of Palembang Kertapati, especially for people who live around the grave of Ki Marogan.

Nearly all pilgrims in this area are Malay ethnic Muslims. The tradition of pilgrimage to the Ki Merogan tomb, which also exists in the Kertapati region, is carried out by the community for generations. This means that the tradition of pilgrimage is also carried out by parents, relatives, family, and even their ancestors before. The development of the pilgrimage tradition to the Tomb of Ki Marogan is increasing, which is known from the increasing number of visitors and is never empty every month (Suharsimin 2007, 20 Juli). This means that the Palembang Kertapati community every month never forget to make a pilgrimage to the Tomb of Ki Marogan.

Palembang Kertapati people make a pilgrimage to the tomb of Ki Marogan, generally do not know a good day according to traditional Javanese beliefs. They make a pilgrimage to the tomb of Ki Marogan at every opportunity, even more so on the day of birth and the day of Ki Marogan's death. This means that the Kertapati community truly views Ki Marogan as a special and noble figure.

### ***Tomb Pilgrimage Motives***

There are several motives or reasons that encourage people to continue to maintain the tradition of pilgrimage. *First*, because Ki Marogan is a very influential figure in life, plays an important role in spreading Islam, and has high charisma, both in South Sumatra, and in the Kertapati area of Palembang. An informant with the initials DT stated, the Pilgrimage was carried out because Ki Marogan was a respected and prominent religious figure in the community during his lifetime (DT

2019). In general, people assume that Ki Merogan is one of the Ulama figures who were instrumental in preaching and spreading the teachings of Islam. (Ardian 2007).

*Second*, the motive of the Palembang Kertapati community to visit Ki Marogan's grave is because he considers Ki Marogan as an ordinary Muslim who has various advantages, has high knowledge, has supernatural powers, great authority, and is sacred. He is more than just an ordinary human being.

*Third*, there is a psychological motive for closeness. For people who inhabit the Kertapai and surrounding areas, make a pilgrimage to the tomb of Ki Marogan more because Ki Marogan is a prominent figure in South Sumatra who resides in Kertapati Palembang, the area where they live. The existence of leading figures with all the advantages and charisma who are "our people", is the pride of the Muslim community Kertapati. The community is more motivated to make a pilgrimage because of a regional vocation of heart.

*Fourth*, the reason for religious awareness. As Muslims pilgrims have the belief that every human being will die. By visiting the Tomb of Ki Marogan indirectly people believe that he who is still alive will someday also die.

*Fifth*, another reason is the belief that a pilgrimage to the tomb of Ki Marogan accompanied by certain desires, then pray at the tomb then all his wishes will come true. The Palembang Kertapati community also has the belief that if someone has a certain desire, then vows will do good, and his vows are carried out at the tomb of Ki Marogan, then his wish will be answered faster. Coincidentally, several of the research informants interviewed stated that several people who did that had their wishes fulfilled in a not too long time. When viewed from an economic aspect, the people who make a pilgrimage to the tomb are indeed lower middle class people. Most of them visit the tomb of Ki Marogan because they want to improve their economic situation through prayers and vows made at the tomb. They hope that every effort he will make can run smoothly, abundant fortune, and his wishes will be quickly granted.

*Sixth*, historical motive. Another motive that is also quite rational is the pilgrimage to the tomb of Ki Merogan is part of an effort to trace history, which is to recall the struggle of Ki Marogan as a warrior cleric in the city of Palembang during the Dutch colonial era.

### ***Perception of the Grave Pilgrimage***

Palembang Kertapati's view of the pilgrimage to Ki Marogan's grave is strongly influenced by the level of education, employment and economic strata. Public perception of the tradition of pilgrimage can be stated as follows.

*First*, the people around Palembang, especially in the Kertapati area who inhabit the area around the Ki Merogan tomb and mosque, assume that a pilgrimage to the Ki Merogan tomb is a must. The reason is that the Palembang Kertapati community certainly loves their region, and the manifestation of that love is carried

out among others by respecting community leaders and scholars in the area. This respect will not stop even until the character dies though. For this reason, the good Kertapati community must respect Ki Marogan, both when he was alive and after he died.

*Second*, the Kertapati community who visited the tomb of Ki Marogan also assumed that the pilgrimage to the Ki Merogan tomb influenced the level of business success and the ideals of the community. This is related to the glory and karomah of Ki Marogan as a prominent scholar in the city of Palembang during the Dutch colonial era. In order for his business to succeed, one must not only perform the pilgrimage ritual while the business is being or has been carried out, but even before starting a business or activity the person has strengthened it by making a pilgrimage as well as expressing his wishes or intentions. This is the activity commonly referred to as "vowed in the grave of Ki Marogan".

*Third*, some members of the community view that the tradition of pilgrimage to the tomb in the community accompanied by the tradition of conveying desires and vows or paying vows to the tomb does not violate Islamic teachings. Some Muslims believe that normatively the tradition of pilgrimage to the tomb does not violate Islamic teachings. However, if the pilgrimage tradition is accompanied by the belief that only in the tomb of someone who is considered sacred is it possible to answer prayer, or even assume that someone who has died in the tomb is what causes the prayer to be answered, then this kind of act can be considered to believe there is a strength rival God's power in answering prayers. This certainly makes someone at risk to fall into the act of coveting God (syirk).

So the pilgrimage to the tomb of Ki Marogan with the reason only to commemorate his leadership and pray for him, may be done by every Muslim, both those around Ki Marogan's residence and in his traffic area. This is because it does not contradict Islamic teachings. However, if it has led to the act of shirk certainly not allowed.

## **Conclusion**

Most members of the Malay Muslim community who inhabit the Kertapati region of Palembang are accustomed to making pilgrimages to the Ki Merogan tomb. This habit has been going on for decades. The tradition of pilgrimage to the tomb of Ki Merogan which was carried out by some Muslims in Palembang was motivated by six main motives, namely because of the magnitude of this figure's services in preaching and spreading Islamic teachings; this figure has the knowledge, magic, and sacred; regional sentiments; religious awareness to be more introspective; the belief that pilgrimages accelerate the fulfillment of desires and intentions; and historical motive. These six motives make the pilgrim community continue to maintain the tradition of pilgrimage to the tomb of Ki Merogan from the past to the current contemporary era.

Public perception of the habits of pilgrimage to the tomb of Ki Merogan can be classified into three categories, namely the view that the pilgrimage to the tomb of Ki Merogan is an expression of love for the region and respect for community leaders and scholars in the area; the perception that the pilgrimage to the Ki Merogan tomb affects the level of business success and the ideals of the community; and the perception that the tradition of pilgrimage to the tomb in the community accompanied by the tradition of conveying desires and vows in the tomb does not violate the teachings of Islam

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